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PHILADELPHIA.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 208.)

Hawthornden and Roslin.—Yesterday morning, J. visited the University in company with —, a student in the Science department. There are about 1800 students in attendance upon the lectures, some of whom are from the East Indies. Having a world-wide reputation, its halls are always thronged. During the absence of Prof. Thompson, who had gone out on the Challenger Expedition around the globe, Prof. Hurley had been engaged to deliver a course of lectures. His subject was the comparative anatomy of the crania of birds and reptiles, which he illustrated in a masterly manner, by rapid drawings upon the black-board. Formerly, many American youth attended the lectures on medicine and anatomy at this distinguished school, but at present no American names appear upon its rolls,—our own institutions having become qualified to impart the requisite instruction.

In the afternoon, we visited the Botanic Gardens, which extend over 27 acres. The palm-house interested us most; for it is so spacious, that in some of the dark corners one might almost imagine oneself in the recesses of a tropical forest. Here beautiful rare orchids contrive to appear very natural, notwithstanding their surroundings are artificial. They bend over their little square boxes, which are *not* suspended in the air, quite as gracefully as oriole nests, and nod to the curiously twisted spotted *sarracenia* below them, which are petted and watched and watered, until they spring from the soft mossy mould as freely as in their native wilds of New Jersey. The open gardens, and the high and dry mounds, where *sedum* and kindred plants flourished, and alpine flowers struggled through a more feeble existence, we found well worthy of a visit. Plants are here arranged according to their natural orders, and exceedingly interesting we found it, to look upon a living text-book of botany, spread before us. Those allied to the rose were grouped together in one division, or large border; the grasses in a second, cone-bearing plants in a third, &c., and all in excellent condition, offering a fascinating field of observation to one of botanical tastes.

Hawthornden and Roslin! the very names suggest a poem! Eleven miles by rail from Edinburgh and a short walk, slightly descend-

ing to the banks of the Esk, brought us to the former. The world seemed left behind us, as we approached this old castellated mansion, quaintly and curiously built with high gables, and walls overhung with ivy, which seems to have been expressly and tenderly designed by nature, ever to throw a veil of beauty over the decay and ruin which Time leaves in his track. The walls rise from the very edge of the gray cliff which descends precipitously to the stream below. I queried whether any of the poetic tribe, the singing birds of nature, had ever owned a more secluded or more charming nest, than the poet Drummond. Universal quiet reigned around, broken only by the murmur of the rapid Esk. On one side of the house was a low sunny wall, covered by a mass of roses, which were not "born to blush unseen," though the old housekeeper told us, "It is a very lonely place—Lady Drummond is away; the young gentleman is at college, and I miss them much: would you like a handful of the roses?" The dew was scarcely dry upon them, but they were too tempting to remain untouched.

On the south side of the house were the ruins of an old tower, probably the abode of the poet's ancestors, three centuries since; and save that they enjoyed the benefit of daylight, it seems to have been an abode which cannot have been much more comfortable than the caverns we shall shortly visit. Judging from the interiors of the houses and the furniture that remains to illustrate the manners and modes of living in those olden days, the word comfort had then a very modified significance; yet probably these very days have been called by some, "The good old times;" for in every era men have looked back to some by-gone period, and named it "the Golden Age," when "things were much better than they are now;" when men, though ruder, were more upright, when honor and honesty so abounded as to walk crowned kings in the land! This beautiful dream of the past, I believe to be wholly Utopian. The surgings of the great sea of Time are ever bearing us onward to a higher level; there is a tide which, though we may be unconscious of it, knows no ebb. There may be periods when no progress is apparent, but this is but the reaction of the wave which prepares for another onset.

Eastward from the old tower is the large sycamore tree, one of a group called the "Four Sisters," under the shade of which Drummond was seated when the celebrated Ben Jonson arrived, on foot, from London, on a visit to his brother poet. At first sight of his friend, Drummond exclaimed, "Welcome! welcome! royal Ben!" to which Jonson as promptly replied, "Thank ye! thank ye! Hawthornden!" Johnson remained here three weeks, and much of the obloquy against him is said to have had its origin in the famous and curious notes preserved by Drummond, of the conversation which passed between them. In defence of the host, it must be said that he did not in-

tend they should be made public. There could exist no true congeniality between them, Drummond being refined and elegant, Jonson coarse, rude and intemperate.

Beneath the mansion are those curious caves which have excited so much speculation among antiquarians. These are simply small apartments scooped out of the solid rock, and connected with each other by passages of differing lengths. Whether they were rude dwellings of an aboriginal race, who burrowed in the earth like wild beasts, or were constructed at a later period when public calamities rendered ordinary habitations unsafe, we may conclude that necessity only could reconcile men to such dreary, dark abodes. There are many such in Scotland, on the banks of the Teviot, the Jed and other rivers. Several of these rooms are said to have belonged to king Robert Bruce, who was hidden here for some months. One apartment, whose walls are cut into small divisions resembling pigeon-holes, is called the king's library. A sword six feet in length and weighing twelve pounds, is still shown as the veritable weapon of Bruce. Some assert that it belonged to Wallace, and the skeptical traveler will safely doubt the worth of either authority. Another tier of caves lie beneath these, which had a secret communication with the valley below, and also by means of two wells, connected with the outside world. A kind of seat in the rock, near the house, is called the "Cypress grove," after Drummond's moral treatise on the Vanity of Human Life, which was composed here, and where he may have written:

"Thrice happy he who by some shady grove,
Far from the clamorous world doth live his own;
Oh! how more sweet is bird's harmonious moan,
Or the hoarse sobbings of the widowed dove,
Than those smooth whisperings near a prince's throne
Which good make doubtful, doth evil approve;
Oh how more sweet is zephyr's wholesome breath
And sighs embalm'd, which new-born flowers unfold,
Than that applause vain honor doth bequeath!
How sweet are streams, to poison drank in gold!
The world is full of horrors, troubles, slights,
Woods' harmless shades, have only true delights."

The vale of Roslin, which connects Hawthornden with the former, is one of the most beautiful in Scotland, and if the beauty of nature only could make poets, they would spring up like mushrooms on the banks of the Esk. The surrounding country is comparatively uninteresting, until we come suddenly upon the little dell, at the bottom of which the Esk flows rapidly, now dashing over its stony bed, now curving among the copse wood, or throwing itself carelessly over a low fall. The cliffs, which rise on each side, often present the appearance of a broken ruin "tottering to its fall." The narrow path ascends and descends, even seems somewhat dangerous at times, and is on the whole charming.

When expectation has reached its height; when the narrative has arrived at its most thrilling point; when any promised pleasure

approaches fruition, then prepare for an interruption! Ours advanced slowly in the shape of a thin, weak-eyed little man, who, fixing his light eyes as firmly upon us as they permitted, remarked in a most insinuating voice, that it was a "pretty place!" "Yes, very," was my unsuspicious reply. Not having had much experience in the wily nature of guides, I did not suspect his calling, in fact, the necessity for a guide upon this not very intricate path, had not impressed me, until an experienced traveller at hand whispered, "Don't speak to him—he will be a nuisance—we do not need him." The little man continued, walking backward, his face towards us, "I'm sure ye'll like to see the caves of Garton, ma'am, where Ramsay of Dalbousie hid away with his men!" "There're other places down the glen ye'll like to see!" and enumerating others, closed with "There, now, ye have the whole list, every one." No response was made, and after following us for some distance our self-imposed guide left us in great disdain.

Ascending from the defile we soon reached the chapel of Roslin, which stands on the north bank of the river. Architecture has here expanded into a full blown flower: intricate, exquisite, perfect. It is a tiny gem, however, nothing but this small portion having been completed, owing to the death of the founder, in 1446, who was one of the "lordly line of high St. Clair," and prince of Orkney. It is said the founder drew some of the most skilful masons in Europe to this work. The vaulted ceiling is divided into five compartments, and supported by sixteen columns; the capitals and architraves are covered by a profusion of ornament, executed in the most elaborate, florid gothic. The Prentice-pillar is distinguished from the others by four wreaths of flowers which ascend the shaft in a spiral manner. Tradition says that the design of this pillar was taken from one in Rome, but the master-workman despairing of executing it correctly, undertook a journey to that city for the express purpose of examining the original. In his absence it was completed by the apprentice, and this so enraged the master, on his return, that he killed the aspiring workman, with a blow of his hammer.

In a vault below the floor, lie many of the Barons of Roslin,

"Each baron for a sable shroud
Sheathed in his iron panoply,"

for they were buried in their armor, and without coffins. About two hundred yards from the chapel are the ruins of Roslin Castle, which stands on a peninsula of high rocks, overhanging the stream. The only means of access to it, is by a bridge thrown over a deep incision in the strata. The origin of this castle is involved in obscurity, but it was a long time, a seat of the family of St. Clair, "whose titles," says Sir Walter Scott, "would have wearied a herald," yet who, perhaps, were "not so wealthy as an English yeoman."

Of all the noble names in this distinguished family, perhaps none is more worthy of remembrance than that of Sir John Sinclair, who represented a branch of the house of Caithness, in the extreme north of Scotland, near John O'Groat's house; and whose indefatigable industry and devotion to the true interests of his country, led him in so many ways to the advancement of the community at large, as well as that of his own particular province. He travelled over Europe to gather information on economical and commercial

questions, and drew up a Statistical Account of Scotland in 21 volumes, based upon communications from the ministers of various parishes. "No publication," says a critical writer on agriculture, "of equal information and curiosity, has appeared in Great Britain since Domesday Book." His exertions led to the formation of the Board of Agriculture, in 1793, of which he was for thirteen years president. He wrote on "all manner of topics," including treatises on health and longevity; corresponded with General Washington, and his publications during fifty years numbered 357. His life, which was prolonged to his eighty-second year, was one extended blessing to his country. He died at Edinburgh, in 1835, and was interred in the Chapel Royal of Holyrood. His conspicuous tomb we recall, as that of a man far more worthy to be shrined than were most, or all, of the crowned ones to whom memorial honors have been awarded.

NOTE.—Two typographical errors occur in former papers; one on page 189, where Bromley, should read Burnley; the other on page 229, where Monkchetta, should read Monkchester.

For "The Friend."

The Gospel a Power,—not merely a record claiming assent.

(Continued from page 261.)

In the foregoing observations, it has been my desire to hold up the Gospel as a Divine power operating on the heart of man, bringing out of the darkness of his fallen nature, awakening, quickening, and renewing him, that so he may be gathered to the one Fold, and one Shepherd, and made the rich partaker of spiritual blessings through Him, our only Advocate with the Father, by the effectual working of his Spirit in and upon the heart. The command to every one is, open the door of thy heart and permit the King of glory to come in, and tarry as a welcome guest. There He can speak comfortably unto thee, and satisfy all thy longings. Were this obeyed, then would the Spirit of our God become unto Israel wisdom and knowledge; her fields and vineyards would flourish; nor would wasting be known in all her borders. The table of the Lord would be abundantly spread with good things in every soul where this blessed messenger is received and entertained. Our hearts would be His. There would be His abode; where we should sit in spiritual communion, and receive our measure of strength and inward life from His all-bountiful Hand.

Paul in writing to the Ephesians, 2d chap., says: "And you *hath he quickened*, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also *we all* had our conversation in times past in the lusts of our flesh, and were by nature the children of wrath, even as others." He is here addressing himself to a Gentile church. What he says in this connexion, looking backward as into his own heart, when in a state of alienation and hardness, (though careful to observe the "letter of the law") is particularly instructive, as showing the emptiness and folly of mere profession, or the exercise of formal observances in the worship of the Almighty, and that *all* are included in a state of separation from God, who are resisting the touches of His love, spirit and power, whereby He would cleanse and quicken every soul.

Paul adds: "But God, who is rich in mercy for his great love wherewith he loved *us*, even when *we* were dead in sins, hath quickened *us* together with Christ, (by grace ye are saved) and hath raised *us* up together, and made *us* sit together, in heavenly places, in Christ Jesus." What a testimony to the follower of the Gospel of our Lord; comprehending its application even those who seem to be dead in sin, and wholly forgetful of God, which was the state of the heathen world, buried in idolatry, and given to every earthly lust, according to Paul's own declaration. And yet, is not this the very work which the Gospel was designed to accomplish? even to reach the vilest of every class.

"I am not come," said our Saviour, "to call the righteous, but sinners to repentance." And when, (about to ascend to His Father having finished the work which had been given him to do,) He gives the blessed assurance of His continued presence in these words "Peace I leave with you; my Peace I give unto you; not as the world giveth give I unto you;" He does not only refer to those about Him, but to all who bow in humble submission to His yoke and cross. Upon all these shall rest the peace of God, as they continue steadfast; for in Christ there is neither Jew nor Greek, there is neither bond nor free; but all are made one by obedient faith in the Lord Jesus Christ, partaking of His life through the Gospel which is His power; and herein all who so attain, of whatever nation or people, have a part in that blessed offering He once made for all.

Nor is it to be presumed mankind had previously been shut out from the Lord's mercies and tendering grace, only as the heart then as now, became alienated from Him through disobedience. The darkness and infidelity in which the heathen world had been groping for ages prior to the dawn of Christianity, and which is the sad and melancholy state of the same class to-day, had so benumbed the spiritual faculties, and checked the growth of the good seed in their hearts that the Light of Truth, which has followed mankind in every age, even that very same Word which foretold things to come by the prophets, did scarcely penetrate the veil. The outward dispensation of ordinances under the law, extended to the Jews, whereby they became a marked people, "peculiar" as the prophet describes them, through many special providences visibly manifested, had been finished at the death of Christ. As an instrumentality in the promotion of godliness and "a schoolmaster to bring to Christ," none will question its authority or adaptation to the time and people; for it was of the Father. "Moreover," says Paul, in writing to the Corinthians, "brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that rock was Christ."

The gift and operation of faith, by which we have confidence toward God, has never been willingly withheld from any age or people, else His loving kindness would not have been so impartially displayed. In the economy of God's grace and providential care over the human family, we are bound to regard all His

dealings as just and righteous. We cannot attribute the errors into which men fall to any shortness on the part of the Almighty. And in this view of the subject, it has always seemed clear to me, that the whole scheme of government as applied to the Israelites, does not furnish the evidence they were favored above all others, but that, in the loving kindness of God, and in His impartial justice to every soul, they were chosen as His instruments; ministers to carry, as I have hinted, the light abroad, by their example, and to maintain also before the world in type, the more glorious dispensation of Life and Peace through Jesus Christ, which would in the maturity of time succeed it. And there were those among them who faithfully upheld the counsel of God.

This may appear to be rather a digression from our subject, and yet it is in close sympathy, as showing the universal love of the Father to a fallen race, whereby in His own way and time, through his only begotten Son and the eternal Spirit, He would restore mankind back into His own image; step by step, from one dispensation to another, as man was prepared to receive it, until the promised seed of the woman came, the Messiah, and the greatest work for effecting man's redemption, was about to be visibly unfolded. Then was ushered in that blessed Gospel, whereby a new and living way into the holiest was opened by the blood of Jesus, and through living faith we inherit the promises; the Gentiles shall come to its light, and kings to the brightness of its rising. Under the law it was pressed down as beneath a weight, but revealed to the mind of faithful Abraham, and transmitted through the ages in prophetic faith, by prophets and holy men; but in Christ had its full consummation; had expanded into a glorious hope of reward, "to all them that believe." P. B.

Philada., 2d mo. 26th, 1877.

Gabriel Daniel Fahrenheit.

Fahrenheit, whose name is usually printed on thermometers to this day, was a Prussian merchant of Dantzic, a very ancient, narrow-streeted, gloomy seaport on the Baltic coast, from which, in barbarous ages, the Danish freebooters set forth to ravage the English shores. Interested from his youth in the study of nature, he made a small discovery when he was nineteen years of age, one effect of which still appears on the face of all our common thermometers. The winter of 1709 was remarkably cold, the temperature falling lower at Dantzic than the oldest inhabitant could remember it; and young Fahrenheit observed that by mixing salt and snow he could produce a degree of cold equal to that which prevailed on the coldest day of that coldest winter. He concluded that it was the lowest degree of cold known in the world, and the lowest also that could be produced artificially. It was an unfortunate error; for when, at a later day, he arranged the scale of his improved thermometer, he called that degree of cold zero, and fixed the boiling point at 212 degrees above it, a scale which is both arbitrary and inconvenient. Zero should have been the freezing point, and then the boiling point might have been indicated either by one hundred or two hundred, which would have made calculation easy. Such a scale the whole world would have finally adopted, and

we should have had one scale in use, instead of four.

While still a young man Fahrenheit became so interested in natural science, that he gave up his business in Dantzic, and went abroad in search of knowledge; for, in those days, if a man wanted knowledge of that kind, he had to go and place himself under the personal instruction of the few men who possessed it. After residing for a while in various parts of Germany, France and England, he settled at Amsterdam, then one of the most renowned capitals of Europe, where he established himself as a maker of philosophical instruments.

But he was content to follow the established patterns. The instrument which we now call a thermometer was an improvement upon a rude contrivance, invented about the year 1600, styled a weather-glass. This was merely a glass bulb and tube, from which the air had been partly expelled, inserted in a vessel of colored liquid. When the air in the bulb was rarified by heat, the liquid rose; but when it was condensed by cold, the liquid fell. This was the beginning of it. The next improvement was to fill the bulb with spirits of wine, expel the air from the tube, and seal it. This was a real thermometer, which was further improved by coloring the spirits of wine, and fastening the instrument to a piece of wood or metal marked with a scale of degrees. This was the point of development which the thermometer had reached in 1720, when Fahrenheit directed his attention to it in Amsterdam.

Two changes are attributed to him: First, he substituted mercury for spirits of wine; and, secondly, he constructed the scale which still passes by his name. Whether he originated the substitution of mercury, or whether he derived the idea from some of the learned men with whom he associated, is not certainly known. The Royal Society, at the time, evidently regarded him as the originator; for in 1724, two or three years after the introduction of his thermometer into England, he was elected a member of the Society.

The Fahrenheit scale has only been adopted by three countries, Holland, Great Britain and the United States. Various other scales have been introduced, but the thermometer of the future has yet to be made—the freezing point at zero, and the boiling point fixed at the figure best adapted to decimal subdivision and calculation.

For "The Friend."

Notes of a Southern Visit.

(Continued from page 260.)

The fog having lifted we weighed anchor, and again went forward, and reached the entrance of Pamlico Sound about day-break. Sailing over this seemed almost like ocean navigation, so wide is the expanse of water. The day proved unexpectedly pleasant, and with a light breeze we sped smoothly on our way, watching the shores, islands, and light-houses, and the numerous flocks of wild ducks of several species, which would rise at our approach. The cooking operations were very simple. Corn meal and sea water were mingled in a wooden dish to the proper consistency, and the mixture transferred to an iron pan on our little stove, where it soon assumed the brown tinge which indicated the right degree of baking. When eaten hot we found it tender and good. Thin strips of salt pork were placed with fresh water in a similar pan

and slightly boiled. The water was then poured off and the pork fried. Coffee completed the meal; and this last material we found very grateful after exposure to the cold and damp, even when drunk without milk out of the tin cup, which represented the entire array of cups and saucers of more liberally furnished households. On one occasion a savoury stew of salt beef and turnips was substituted for the pork.

It was nearly dark when we entered the mouth of Neuse river, and the wind was so slight that the captain decided he could not reach Newbern that night. Though the motion of the boat was slight, yet it was sufficient to give one of our number a most distressing headache, rendering it very trying to think of spending another night in the cramped quarters of our little cabin. So the captain considerably came to anchor near a sandy beach on the north shore of the river, and sent us on shore in a little canoe to seek for a night's lodging. After some search in the dim light, we met with a path which led to a house, but as we came near, we found it deserted. Returning to the water's edge, we walked down the beach about three-quarters of a mile before we discovered any indications of another dwelling. This proved to be inhabited by two women. The mistress at first refused our application for lodging, saying that as they had no man about, they did not accommodate strangers. After some parleying, she took pity on our forlorn condition, and invited us in. The house consisted of one room (with a loft above,) and contained two beds. A cheerful wood-fire was burning on the hearth. We soon engaged in conversation, and found our landlady much interested in theological questions, such as the possibility of falling from a state of grace—a subject which had recently occupied the attention of a debating society in the neighborhood. She treated us very kindly, gave us a good bed in the loft, and objected to receiving any compensation for its use, on the ground that it was a Christian duty to entertain strangers. The loft was approached by a dangerous flight of steps on the outside of the house, which had no railing or other protection. But we slept sweetly, and arose in the morning much refreshed. As soon as it was light enough to see our path, we returned to the vessel, and reached Newbern at 12 o'clock, just two days from the time of leaving Washington. We then learned that no mail had come from that city; so that we saved time by our voyage, tedious as it was.

There was some sense at times of discomfort and inconvenience connected with our sea-faring experience, but the remembrance of the Apostle Paul's remark, that he had learned in every state therewith to be content, tended to repress every impatient thought.

At Newbern there was much openness among the colored people, of whom a large number reside there and in the vicinity. We readily made arrangements for holding meetings among them, and also for the distribution of books and tracts. Among those of them visited, was Elijah R. Brown, a member among the Methodists. He had long believed that it would be his duty to preach the gospel, but did not enter on the work of the ministry till freed from slavery. While in health he had saved enough to put up a small house, in which he and his wife lived. As a minister he had a circuit of five congregations to visit,

and sometimes walked twenty-five miles to reach them, wading through deep swamps. These exposures had broken down his health, and for two to three years he had been an invalid. Though he had no rent to pay, he had nothing to live upon, and often sat in the cold because he was unable to buy wood. His last stick was then on the fire. He was a goodly old man, and was very grateful for the little help he received.

Kitty Downen, a feeble old woman, was cared for by a consumptive daughter of middle age, who seemed serious and thoughtful. One of her lungs was gone, and she was subject to hemorrhages. She spoke of her daily concern to be ready for her final change. They were very poor, so that they were unable to buy the material for a mustard plaster, which the mother needed. The visit here was an interesting one.

Cæsar Connor, a man aged about 35, was a helpless cripple with rheumatism. He had lain on his back for seven years. His lower limbs were permanently drawn up with the disease, both hands twisted out of shape and useless, and his arms partially so. He said he believed the Lord knew what was best for him, and would lay no more upon him, than He would give him strength to endure. He had endeavored patiently to endure his sufferings, which had been very great; but now he was free from pain, and could bear to be lifted out of bed and placed on a chair with pillows, for a change, which was a great relief. He was bright and cheerful, and was cared for by his mother and sister, but could not always get enough food to satisfy his appetite.

The last of these calls was on Job Fletcher, an elderly man, with decayed bone in one of his limbs, which partially crippled him. He is a class-leader among the Methodists, and made a favorable impression on the Friend who visited him. He bottomed chairs with corn husks, when he could get any to do, and did other little jobs, but had a hard struggle to get along. His disease was of many years' standing, and after it came on him, his wife left him. Yet he seemed very cheerful, and was confident that the Lord, who had never deserted him, would still care for him. Before leaving, a covering of silence, and a sweet feeling of the Lord's presence, spread over; under which a few words of encouragement were expressed.

At the meeting among the colored Baptists, held here on First-day morning, 12th mo. 31st, the scripture passage was revived, "Except the Lord build the house, they labor in vain who build it; except the Lord keep the city, the watchman waketh in vain." The church of Christ, it was said, is composed of living stones—of those who have been changed, purified and made new creatures—not of mere professors; and the Lord alone is the builder thereof. Our own efforts will not avail without the help of the Lord's Holy Spirit. The attention of the people was turned to the Word nigh in the heart, the indwelling Spirit of Christ. The minister present recommended it to the people as a Divine message to them.

The meeting in the afternoon was at the Methodist house. The pastor of the congregation is Wm. H. Bishop, a Methodist, whom we met at the Conference, in Wilmington, a year ago. He seemed to know something of the customs of Friends, for without any request on our part the meeting settled into a profound silence, which was solemn and grate-

ful. The comparison of our Saviour was revived, in which he likens him who heard His sayings and did them, to the wise man who digged deep and builded his house on the rock; and him who did them not, to the foolish man, who built on the sand. The people were reminded of the necessity of submitting to the cross of Christ, of being born again, and of not remaining mere professors of religion. When meeting closed we met with many wishes for "luck," and other expressions of good-will.

In going from Newbern to Goldsboro, on the first day of the year, 1877, we were in company with a crowd of politicians going to Raleigh to witness the inauguration of the new Governor of North Carolina. Many of them carried black bottles or flasks, which were frequently used; and the accompaniments of loud talking, swearing, and smoking, rendered the ride peculiarly unpleasant.

In the rail-road office at Goldsboro, we met with a pleasant, and kindly-disposed man, who said he had been brought up among Friends. "Good Quakers," he thought about the best sort of people to be found anywhere; but "Hickory Quakers" (which he explained to mean unfaithful ones) about the meanest. He said the younger Friends in that neighborhood had laid aside the Friendly garb; and that he told them there would be no Quakers left in the next generation. W.

(To be continued.)

For "The Friend."

Thomas Story.

(Continued from page 163.)

"I now proceed with the account of my further progress. In writing the last paragraph of a piece, the people called Quakers were suddenly, and with some surprise, brought to mind; and so strongly impressed on my remembrance that thenceforward I had a secret inclination to enquire further concerning them, their ways and principles. It was some time in the Fifth month, in the year 1691, when an opportunity was presented. The occasion of it was some concerns that I had in the west parts of Cumberland, when lodging at an inn kept by one of that profession, on a Seventh-day night; and inquiring of him concerning some points of their religion, I perceived no material difference between his sentiments and mine, in the particulars then asked after; and he also perceived I was nearer them than he or perhaps any other had thought; for I had formerly opposed the same man in some things; which gave him occasion to inform me of their meeting, to be held next day, at a country village called Broughton.

As I had been desirous to be rightly informed concerning that people, and to see them as in truth they were, I was pleased with the opportunity; and the next morning the Friend and I set forward toward the meeting. He being zealous to have me further informed and convinced of the truth of their way, spake of many things as we rode along, and with a good intent; but my mind being composed, and its attention directed towards God, who knew I wanted only to see the truth, and not to be deceived, I could not take any distinct notice of what the Friend said; which he perceiving, after some time desisted, and said no more. And then we rode some miles together in profound silence, in which my mind enjoyed a gentle rest and consolation from the divine and holy presence.

When we came to the meeting, being a little late it was full gathered; and I went among the throng of the people on the forms and sat still among them in that inward condition and mental retirement; and although one of their ministers, a stranger, began to speak to some points held by them, and declaimed against some things held by others and denied by them, particularly predestination as asserted by the Presbyterians; yet I took no much notice of it. I did not doubt but, like all other sects, they might have something to say, both for their own and against the opinion of others; yet my concern was rather to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings; or, in other words, whether they worshipped the true and living God, in the life and nature of Christ, the Son of God, the true and only Saviour: and the Lord answered my desire according to the integrity of my heart. Not long after I had sat down among them, that heavenly and watery cloud overshadowing my mind, broke into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the divine presence of the true, heavenly Lord; which was divers times repeated before the meeting ended. In the same way, by the same divine power, I had been often favored before when alone, and when no eye but that of heaven beheld, or any knew, but the Lord himself, who in infinite mercy had been pleased to bestow so great a favor. And as many small springs and streams, descending into a proper place, and forming a river, becomes more deep and weighty, even so thus meeting with a people gathered of the living God, into a sense of the enjoyment of His divine and living presence, through Jesus Christ, the Son of God, and Saviour of the world, I felt an increase of the joy of salvation of God; and the more, by how much I now perceived I had been under the like mistake as the prophet of God of old; but now was otherwise informed by a sure evidence and token, by the witness of the divine truth, in which no living soul can err, or be deceived, being self-evident and undeniable in all those who truly know him. Our joy was mutual and full, though in many tears, as in cases of the deepest and most unfeigned love; for the Friends there being generally sensible I was affected and tendered with them, by the influence of the divine truth they knew and made profession of, did conclude I had been at that time, and not before, convinced and come to the knowledge of the way of truth among them; and their joy was as of heaven at the return of a penitent; and mine as the joy of salvation from God in view of the work of the Lord so far carried on in the earth; when I had thought not long before, there had scarcely been any true and living faith or knowledge of God in the world.

The meeting being ended, the peace of God which passeth all the understanding of natural men, and is inexpressible by any language but itself alone, remained as a holy canopy over my mind, in a silence out of the reach of all words; and where no idea but the Word himself can be conceived. But being invited, together with the ministering Friend, to the house of the ancient Widow Hall, I went willingly with them; but the sweet silence commanded in me still remaining, I had nothing to say to any of them, till He was pleased to draw the curtain and veil His presence; and

When I found my mind pure, and in a well-founded liberty of innocent conversation with them. Having staid there a short time, I was invited to dinner at the house of Richard Ribton, an ancient and honorable Friend in the village, where I was made kindly welcome, and where I had great freedom in conversation.

Being now satisfied beyond my expectation, concerning the people of God in whom the Lord had begun, and, in a good measure carried on a great work and reformation in the earth, I determined to lay aside every business and thing which might hinder or veil in me the enjoyment of the presence of the Lord, whether among his people or alone, or obstruct any service whereunto I was or might be called by him; especially things of an entangling or confining nature, not regarding what the world might say, or what name they might impose upon me.

The business being over which had brought me to that part of the country, I returned to Carlisle, where I had been but about two weeks till the Friend of the inn before mentioned, coming to town, informed me of their meeting for business and affairs of their Society, and invited me to it, being about four miles distant. At first I was a little surprised that he should invite me to such a meeting, and hardly thought him prudent in it; for I had not yet made any outward profession with them, or declared myself of their communion. But though I found some aversion rather than inclination towards it, yet I yielded to go, that I might see in what spirit and wisdom they managed the discipline and business of their Society in matters of religion, that I might view them a little more clearly in all circumstances, before I should openly declare for their way in all things—some doubts yet remaining as to some points—and see whether they thoroughly agreed with the idea I had conceived in my mind of the state of the church of Christ, viz: that they believed in God and Christ; were settled in the practice of Christian morality; that they were able to suffer any persecution or opposition for true religion, when thereunto called, in the course of divine providence; that the characteristic mark of the disciples of Christ should be fairly upon them, 'to love one another,' not in word and tongue only, but in deed and truth; and that they should be preserved by that love, in uniformity and unity among themselves; and also be loving and kind to all men, as occasion might offer; and evince the same by doing them good and never any harm. These qualifications I had deemed sufficient to demonstrate such to be the children of God, brought forth in his image, righteousness, and true holiness in the inner man.

The meeting being set, they had first a time of silence, waiting upon God, as I did believe and practice, for the renewing and strengthening of their minds; and after that they proceeded upon the business of the day. It happened at that time that a matter of great moment among them was debated, and not without some warmth on both sides; but the zeal of both did not arise from the same root. It was concerning the manner and essence of their discipline, which a sect among them had opposed, from the time of the first proposal of any discipline in the Society. The debates arising pretty high, and they observing me to be there, and most of them, I doubt

not, having heard I seemed to favor their way; and being cautious lest I should take offence at their debates, not knowing the state of the case, or, perhaps, not qualified to judge in matters so foreign to me, some of them prudently put the Friend who had introduced me, upon an inoffensive way to procure my absence; and accordingly he called me into an outer room, offering to discourse on some foreign subject. But, as my mind, in time of silence in the meeting, had been comforted in the life of truth, I remained under the sense of it; having taken little other notice of what had passed in point of argument, than in what spirit they managed and contended on each side. Though I observed the Friend's good intent in calling me out, I could take no cognizance of what he said; for a deep thought now entered my mind, whether these could be the people of God, since they seemed to be divided among themselves and treat one another with an acrimony of language which I thought could not arise from love, neither altogether suited to the humility of Jesus, the true Christ. The Friend observing my silence, and that I was under a deep inward concern, became likewise silent, and a trouble also seized him, but of another kind: for I was concerned to know the truth, and on what side, if either, it might lie; and he was afraid I had taken, or might take offence, and depart from the beginning I had made among them. Thus we remained silent for some time; during which I plainly observed a struggle between two distinct powers working in myself, which exhibited two different conclusions in my mind concerning the matter then in hand, and the spirits and persons concerned therein, viz: the first was Truth, establishing himself in his own nature, a law-giver and ruler in every member of his church and body, as alone needful unto them who were truly so.

But as He who knoweth all things, did foresee that many would, in time, come into that profession, as of old, without any knowledge of divine truth, or the work of it in themselves, but, as thieves and robbers, climbing up some other way, by education, tradition, imitation, or sinister interests and worldly views; who, not being under the rule and law of grace in the second birth, would act and say of themselves, contrary to the way of truth and the church of the living God; and therefore, in his wisdom and power working in the minds of the just, he had early established, and was yet more firmly establishing a due order among his people, for preserving the right and passing judgment and condemnation on the wrong and evil doers, that such as should profess the truth of God, and yet walk contrary to the same, bringing forth fruits of another kind, might be bounded and confined by outward moral rules adapted to human reason and understanding.

Secondly, that the spirit of this world had been and still was working in the other sort to oppose all order and discipline, and to live loose as they list, without any order or account to the Society, though professing the same truth with them; wanting to be judged only by their own light, or what they called so, and accountable only to the Spirit in themselves; though several among that party were only against some branches of the discipline already established by the body of the Society, and not against the whole. During this time of silence I clearly beheld the contrary natures

and ends of these differing spirits, the one truth, the other error; the one light, the other darkness; the one for moral virtue and a pure holy mind, and the other for a loose unbounded liberty; and yet, that these last, as creatures, did not see the sophistry of the evil one, to whom themselves were instruments, nor the snare; but intended well, in their own view and way of conceiving things.

As these distinctions were gradually made clear to my understanding at that time, the load and trouble I was under abated; and at last my mind settled down again to its own centre in peace, and became serene, as before; which being fully sensible of, I was cheerful and said to the Friend, we may now return into the house, for the danger is entirely over. I knew thy meaning before we came out of the other room; and commend your care and caution. With this he was greatly pleased; and so were the rest when they came to know it."

For "The Friend"

Training Children for War.

In the year 1845, an endeavor was made by the military authorities of England, to secure recruits for the army from the class of pauper orphans attached to the various work-houses and schools. This inveigling process aroused great indignation, and, by many of the newspapers of the period, it was characterized by such strong terms as "kidnaping," "tyranny," and "trafficking in human blood." The effort of the government at that time does not appear to have been successful.

At present, however, renewed activity is manifested in the same direction, and, be it said, with more effective results. For, the poor orphans, instead of being distributed over the country in small numbers, as formerly, are now conveniently massed in the large District and Union schools, where they may be readily inspected by officers from the barracks, and the most likely subjects selected for the military service. A committee, presided over by the Inspector-General of Recruits, was recently appointed by the War Department, charged with the duty of reporting upon "the best system to be adopted for training lads from pauper schools, as soldiers, with the view of their being drafted into the army." How effectively this work has been begun appears from the following statement, extracted from a late number of an English periodical—the *Herald of Peace*.

"The spectacle may now be frequently witnessed in these large pauper schools, of scores, or hundreds of orphans, some of them decorated with stripes, being drilled with the promptitude and precision of veteran soldiers, marching and counter-marching, forming square (with the military officers in the centre,) preparing to receive cavalry, and presenting arms, (wooden imitations of bayonets and guns.)"

It is also stated that, in some of the schools, the drill has been carried even into the "devotional exercises" of the children, so that they not only rise from their meals at the bugle's sound, but also at the blast of the same, assume the outward attitude of prayer, their hands uplifted and eyes closed. Then, another note being sounded, the prayer or "grace" is chanted, and with a final blast, they are dismissed to other duties.

Although pauper children, whose parents are living, frequently become temporary in

mates of these large Union schools, they hardly remain long enough to make much progress in the military drill. And besides, the parents of these—the English laboring class—are by no means uninformed of the degradation and misery that war and its necessary product—a burdensome national debt—has caused them. Thus, Joseph Arch—the same who, on behalf of a large body of his fellow-workers, who contemplated emigration, visited this country several years ago—enters, in the *English Laborer*, a London newspaper, the following strong protest against countenancing war:

"While victory means what I have described—aye, and more than tongue can tell, or pen can picture, are the horrid miseries of war—not only do ministers pray for victory, but when perchance that victory is won, how loud will be their voice of thanksgiving! What! thank God that millions of money which ought to have been spent in building better homes for the honest workmen, have been worse than wasted in wholesale murder! Will God accept such blasphemy? Brother laborers, let us countenance such hypocrisy no longer, but rather let us *set our faces against the war game.*"

The laboring poor, therefore, have warning of the peril, and can attend to their offspring, but the fatherless and motherless of the same class, are, in a manner, the children of the state. The State Guardians of the schools and workhouses become officially their protectors, yet by these unnatural parents are they handed over to the officers of the barracks, thence to be exposed to moral evils, which as they are known to *exist*, and to be always active, are hence more to be dreaded than the perils of the battle-field, which may never be actually met.

But, are not the orphan poor of our own country exposed to a like jeopardy? For instance, it is stated in the Girard College Report for last year, that the orphans' battalion, numbering 250 (or about one-half the whole number of inmates,) is regularly drilled by a captain, with the accompaniment of a martial band; and that on Independence Day they paraded the streets, being reviewed by the Governor, and eliciting his praise for their soldier-like bearing. Doubtless the same sort of discipline prevails in many similar institutions in the land—certainly in the Homes for soldiers' orphans. Hence, notwithstanding the continuous reduction in size, of the regular army of the Republic, there would appear to be cause for concern, lest the spirit of militarism must increase, seeing that the young are allowed to be thus early and persistently brought within its baneful influence.

L.

For "The Friend."

Report of the Proceedings of the Tract Association of Friends, for the year 1877.

During the year ending Second month 28th, 1877, there have been printed 499,850 Tracts; 6,100 Almanacs for 1877; 103 Sarah Grubb, 600 Biographical Sketches; 600 Musings and Memories; 5,030 Juvenile Books; 10,000 Sermons on the Mount; 10,000 Proverbs of Solomon; 300 volumes of Tracts have been bound, three volumes in a set.

There has been taken from the Depository during the same period, 410,659 Tracts; 4,281 Almanacs; 5,260 Sermons on the Mount; 5,119 Proverbs of Solomon; 6 Spiritual Pro-

gress of M. R.; 18 Divine Protection; 31 Sarah Grubb; 32 Mary Dudley; 69 Biographical Sketches; 6,353 Juvenile Books; 27 Select Readers; 116 Musings and Memories; 10 Select Extracts; 14 Ann Reeve, and 10 Rachel C. Bartram.

The stock of Tracts on hand 3d mo. 1st, 1876, was 219,214. The number printed since that time is 499,850. From the sum of these deducting those distributed during the same time, 410,659, we have a balance on hand 3d mo., 1877, of 308,405.

A very large proportion of Tracts taken from our Depository during the past year, were gratuitously distributed through a large extent of country, as will appear from the following detail, viz:

In Philadelphia	281,483
In other parts of Pennsylvania,	11,033
" Massachusetts,	2,788
" Rhode Island,	3,030
" New York,	4,296
" New Jersey,	32,464
" Delaware,	707
" Maryland,	710
" Virginia,	5,119
" North Carolina,	15,442
" South Carolina,	5,390
" Georgia,	14,011
" Florida,	450
" Tennessee,	377
" Ohio,	1,159
" Michigan,	300
" Indiana,	150
" Illinois,	688
" Missouri,	2,880
" Iowa,	5,116
" Wisconsin,	352
" Minnesota,	519
" California,	290
" Kansas,	2,899
" England,	86
" South America,	1,475
" Texas,	136
" Barbadoes,	129
" Africa,	130
" Places not particularly designated,	14,338
There have been sold for cash,	2,712

Making the total number taken from the Depository, 410,659

At the request of the Tract Distributing Association, of this city, that has been similarly supplied on several previous occasions, we have printed and placed in their hands, one hundred thousand copies of our Tract "On Profane Swearing," No. 18, and 102,000 of Tract No. 117, "What is it?" making two hundred thousand in all. They were both translated into German, and fifteen per cent. were printed in that language. It is a satisfaction that they made selection of the last named Tract, illustrating as it does the fundamental doctrine of the immediate presence and guidance of the Holy Spirit. We have also added to our series, a four page Tract entitled, "Tender Counsel and Advice," by William Penn, and numbered 128. It contains some observations respecting evil thoughts, a subject not very often, perhaps, brought prominently into view, that are well adapted to the serious consideration and help of such as are tempted in this way, and who are under an awakening visitation of Divine Grace.

The Moral Almanac for the present year was issued as usual, and material for that of 1878 has been selected.

Through the medium of the two Friends

mentioned in our last Report, who have again been engaged the past winter in religious labors among the people of color in the seaboard Southern States, a door has been opened through which our Tracts have passed in considerable numbers. The same avidity heretofore shown by this neglected people, for reading matter of this kind, was again manifested. It is our desire freely to respond to this feeling, as far as our funds will justify.

And here it may be proper to call attention to the large outlay which the repeated calls for our tracts in such quantities require. The greater part of this, our friends are probably aware we are under the necessity of relying upon their liberality to supply.

We believe that the time calls loudly for those who claim to be Christians, to be careful that example and precept go hand in hand together; and to show by consistency of deportment the reality of their profession. Surrounded as we are by so much that is either openly evil, or more covertly concealed under something which will not bear the test of the light which "makes manifest," a pure and correct standard is greatly needed to be upheld before the people. And like the word spoken in due season, which is good, a book or tract which clearly sets forth that which is the truth, when seasonably presented, has sometimes been of especial service. The substance of the issues of our Association, which have been collected and compiled with much care, is of the following character: Narratives of men, women and children, who after the measure of their knowledge, were faithful to that which convicted and led them out of sin, into holiness of life; essays on moral and religious subjects, with incidents calculated to awaken to thoughtfulness respecting individual duties and responsibilities; also, in some of them, a variety of information designed to increase the stock of useful knowledge. The circulation of such publications as these, costing so little, and being within the reach of all, offers an opportunity of usefulness, even to those whose pecuniary means are small, as well as those whose time is necessarily much employed in business. We commend the subject to our friends, reminding them that all our tracts and some of our smaller books are kept constantly on hand at the Depository, No. 394 Arch street, for gratuitous distribution.

On behalf of the Board of Managers,
EPHRAIM SMITH, Clerk.
Philadelphia, Third mo. 7th, 1877.

OFFICERS OF THE ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year:

Clerk,—Edward Maris, M. D.

Treasurer,—Elton B. Gifford.

Managers,—John C. Allen, Edward Richie, Horatio C. Wood, William Kinsey, Samuel Allen, Mark Balderston, George J. Scattergood, John S. Stokes, Richard J. Allen, John W. Biddle, Ephraim Smith, Joseph W. Lippincott, S. Mason M'Collin, Thomas Elkinton, William Evans.

The Annual Meeting is held in the Arch Street Meeting House, on the last Fourth-day in the Third month, at 8 o'clock in the evening.

He who speaks an uncharitable word, no matter how wittily, will, if he have a spark

of human nature in him, regret that he did so when the occasion is passed.

THE FRIEND.

FOURTH MONTH 7, 1877.

Although no official information of the setting up of Iowa, Western, Canada, or Kansas Yearly Meetings has been received by Philadelphia Yearly Meeting, and therefore it has not officially recognized them as co-ordinate bodies, yet notices of their proceedings have been given in our journal as their printed minutes have come to hand, and having just received a copy of the printed minutes of Kansas Yearly Meeting, held in the 10th month last, we present below some information of its proceedings and condition, as gathered therefrom.

The Yearly Meeting is composed of five Quarterly Meetings; a new one, called Walnut Creek, being instituted at the last Yearly Meeting. There are 36 established meetings for worship, with a total membership of 3,350. 22 persons were received by their own request during the year, and 37 children by request of parents. There are 44 recorded ministers within its limits, and 15 meetings which have no recorded minister belonging to them. 12 members are reported as using intoxicating liquor as a beverage. 2 new meetings set up within the year.

The following are the summary answers to the queries:

"1st Answer—All our meetings for worship and discipline have been attended except in two instances, for which reasons have been rendered. Some remissness is reported in two Quarters. Unbecoming behavior is not entirely avoided in any of the Quarters. Some exceptions as to punctuality in attendance in two Quarters. Care reported in two Quarters.

2. Christian love generally exists amongst us, but there are exceptions in all the Quarters to its entire prevalence. Talebearing and detraction are discouraged, but not altogether avoided in any of the Quarters. Some care in these cases in one Quarter. Endeavors are used to end differences, but not so seasonably as would be best, in one Quarter.

3. Friends exercise a care to educate their children, and those under their care by precept and example, in the principles of the Christian religion and in plainness of speech, behavior and apparel, to guard them against pernicious reading, corrupt conversation, and to encourage them in the diligent reading of the Holy Scriptures; but more care in these respects is considered desirable in all the Quarters.

4. Friends are clear of importing, vending, distilling, and the unnecessary use of intoxicating liquors, except a few cases of unnecessary use in two of the Quarters. Some exceptions in all the Quarters as to attending places of diversion—some care taken in two of the Quarters. Moderation and temperance mostly observed.

5. Care is taken to aid those in need, and to attend to the education and assistance of their children.

6. Friends maintain the testimonies queried after, except a few cases of bearing arms, and a few of taking oaths.

7. Friends are careful as queried after, though some exceptions are noted in all the Quarters, especially as to fulfilling engagements and seasonable payment of debts. Some care has been taken in three of the Quarters.

8. Care is taken to deal with offenders as queried after, except that the dealing is not always seasonable."

The proposition of Western Yearly Meeting for a conference, received the previous year, and laid over to this for consideration, "being fully considered, the Meeting comes to the conclusion that way does not open for it to take any action on this subject."

A minute of counsel adopted by this Yearly Meeting, for ministers and elders, was read and approved, and directed to be inserted in the minutes, for the use of the meetings and members.

Reports were read from committees of the Yearly Meeting, on the subjects of "Indian Affairs," "Peace," "Books, Tracts, and Temperance," "General Meetings," and "Bible Association."

"The committee on the Yearly Meeting school, report that they have given attention to the subject, by correspondence and otherwise, but no way has opened for progress. 'The subject is continued under the care of the same committee, who are requested to solicit means for opening a Yearly Meeting school upon a self-sustaining basis, at such point as may seem to them best.'

"The clerk reports, that as directed last year, he acknowledged to Philadelphia Yearly Meeting, on behalf of this Meeting, our appreciation of the brotherly kindness manifested by Friends of that Meeting to us in the destitution with which we were visited in the preceding year."

The concluding minute is as follows:

"We thankfully acknowledge our Heavenly Father's blessing upon our several sittings, by which we have been enabled to dispose of the various matters before us in harmony and to good satisfaction. His gracious presence has solemnized our religious assemblies, and ministered to the necessities of many souls. We now solemnly conclude, to meet again at the usual time and place next year, if the Lord will."

SUMMARY OF EVENTS.

FOREIGN.—Constantinople, Third mo. 28th.—The Turkish Chamber of Deputies, in secret session yesterday, discussed an address in reply to the speech from the throne. The speakers, without exception, resented all foreign intervention in the domestic affairs of Turkey. The address, referring to Servia, says: "We hope the Servians will prove grateful for the peace accorded them."

Le Nord, the Russian organ, declares that the proposition for the simultaneous disarmament of Russia and Turkey is quite as inadmissible as that for the preliminary disarmament of Russia, unless positive pledges are given for the Porte's submission to the decisions of Europe.

Advices from the Transvaal Republic say that the idea of union with the British colonies is regarded more favorably. Other accounts even say that annexation is inevitable. President Burgers is co-operating with Sir T. Shepstone.

Mail advices from Ceylon say the aspect of affairs in regard to the threatened scarcity is becoming daily more grave. By the end of the 3rd mo. 25,000 laborers will be paid off from the coffee estates, and in a month or two there will be some 60,000 to provide for. Meantime gangs of starving men, women and children are coming over from India.

The London *Times* of the 16th ult. announces a dividend of 5 per cent, for the six months ending the 25th

of 2nd mo., by the Bank of England. The four preceding dividends were 4½ per cent, for the six months, 5 per cent, not having been paid since 1874.

John Bright, the English statesman, has written a letter to General Eaton, Commissioner of Education, acknowledging the receipt of a copy of the Commissioner's report on the public libraries of the United States. Bright expresses his appreciation of the volume, which, he says, "strikingly indicates the widespread education of the American people;" and he adds: "There is great and universal satisfaction here at the settlement of your Presidential difficulty, and the good sense of your people is admitted and admired on this side of the Atlantic."

The vital statistics for Liverpool in 1876, show 20,426 births and 14,347 deaths. The deaths of infants under five years were 6827, or 47 per cent. of the total mortality, the principal cause being an epidemic of measles and whooping-cough, which prevailed up to the 7th mo. Small-pox caused 386 deaths during the year.

The Japanese Minister has received a telegram from the capital of Japan announcing the sudden suppression of the rebellion in Kiusiu by the Imperial forces.

UNITED STATES.—The Louisiana Commission has been finally announced, and the members were expected to leave for New Orleans on the 3d inst. They have received formal instructions. The commission consists of ex-Governor Brown, of Tennessee; Judge Charles B. Lawrence, of Illinois; General J. R. Hawley, of Connecticut; General John M. Harlan, of Kentucky, and Wayne McVeigh, of Pennsylvania. Of the five men to whom this difficult and important service has been assigned only one, ex-Governor Brown, is called a Democrat. The others are classed as Republicans, but are supposed to be liberal high-minded men, in accord with the policy of conciliation and justice which the new administration is desirous of establishing.

Governors Wade Hampton and Chamberlain, the representatives of the two rival governments in South Carolina, have come to Washington at President Hayes' request, and he has held free and friendly conferences with both of them, endeavoring to ascertain their respective views on the anomalous condition of affairs in that unhappy State. In the interview the President did not commit himself to any expression of opinion, but informed them that no action whatever would be taken without the concurrence and advice of his cabinet, and after the most mature reflection and consideration.

It was decided at the Cabinet meeting on the 2d inst. that the troops should be withdrawn from the State House in Columbia, and the Secretary of War was directed to prepare an order for their removal.

The news that the troops are to be removed from the State House in Columbia has been received with demonstrations of unbounded joy in that city, and elsewhere throughout South Carolina.

It is a singular fact that the old State of New Hampshire persists in withholding the full privileges of citizenship from Jews and Roman Catholics. This remnant of old time bigotry is strongly condemned by nearly half the people, and at the late election a strong effort was made to adopt a constitutional amendment which would make the institutions of New Hampshire harmonize with those of the rest of the Union, but it failed for want of a few more votes.

The Treasury Department has reason to believe that the whole amount of the four-and-a-half per cent. loan will be taken before the regular meeting of Congress in the Twelfth month.

The public debt statement for the 3rd mo. shows a decrease of \$14,107,016. The largeness of the reduction arises from the cancellation and destruction of \$9,453,800 of the balance of the 5 per cent. bonds of 1881, held in trust for the payment of the awards made by the Commissioners of the Alabama Claims.

The internal revenue receipts for the 3rd mo. were \$9,250,297, nearly \$1,000,000 in excess of the receipts for the same month of 1876.

During the three months ending 3d mo. 31st, there were 132 detections and arrests for robberies from the mails and other violations of the Post-office law. Not more than one letter was lost out of every four thousand registered letters deposited in the mails last year.

A large number of supernumerary employees in the Bureau of Printing and Engraving at Washington, and also some superfluous clerks in the Navy Department, have been dismissed as a measure of economy.

The fast freight train of twenty cars of silk and tea, from San Francisco, arrived in New York on the 30th ult., having crossed the continent in ten days.

The interments in Philadelphia for the week ending 3d mo. 31st, numbered 324, which was 67 less than for the corresponding week of last year.

A telegram from New Orleans says the *Times* of that

city will to-day publish a statement which, it says "comes from high Republican sources," that the eight Electoral votes of Louisiana "properly belong to Governor Tilden," and that "the testimony will be furnished him in the prosecution of his *quo warranto*, suit."

The New York Express says the papers for the *quo warranto* suit to test the title of Hayes to the Presidency have all been prepared, and are in the hands of a lawyer of Washington. The suit will be instituted in the Supreme Court of the District of Columbia.

The Markets, &c.—The following were the quotations on the 3rd inst. *Philadelphia*.—Gold, 104½. U.S. sixes, 1881, 111½; do. 1868, 113; do. 5's 1881, 110½; do. 4½'s 1891, 106½. Cotton, 11½ to 12 cts. Flour, \$5.75 to \$10.00. Pennsylvania red wheat, \$1.64 to \$1.66; amber, \$1.67 to \$1.70; white, \$1.72 to \$1.75. Rye, 74 to 83 cts. Corn, 54 to 54½ cts. Oats, 41 to 46 cts. Cheese, 14 to 16 cts. Beef cattle, sales 3800 head at 6½ to 6¾ cts. for extra; 5½ a 6 cts. for fair to good, and 4½ to 5 cts. for common. Sheep, 10,000 head, at 5 to 7 cts. Hogs, 3200 head, at from 7½ to 8½ cts. *New York*.—Superfine flour, \$5.90 to \$6.15; State, extra and fancy, \$6.15 to \$6.55. Finest western brands, \$7.75 to \$10.75. Winter wheat, dull, no quotations; No. 2 spring, \$1.47 to \$1.49; ungraded, \$1.30 to \$1.40. Barley, 46 to 93 cts. Corn, 54½ to 57 cts. Oats, 39 to 58 cts.

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DIED, on the 24th of Twelfth mo. 1876, at their residence in Pennsville, Lycoming Co., Pa., SARAH R., wife of Edward Whitacre, in the 67th year of her age, a member of Muncy Monthly Meeting of Friends.

—, after a lingering illness, on the 29th of First month, 1877, at the residence of his widowed mother, Jane Jones, near Plymouth, Lyon Co., Kansas, LEVI THOMPSON JONES, aged 29 years, 7 months and 8 days, a member of Toledo Monthly Meeting. During the last few months of his illness he was enabled to cast himself on his Saviour. And in proportion as the earthly tenement failed, his affections loosened from earth and earthly things, and in faith did cling more firmly to the Saviour; and it is believed by his relatives and friends that he was one of those whom his Lord found waiting.

—, in Manchester, Iowa, on the 7th of Second mo. 1877, LOUISA S., wife of Lewis Paxson, in the 67th year of her age, a member of Wilmington Monthly Meeting, Delaware.

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